Vol. 3. Numb. 49.

THE REHEARSAL.

1. The *Observator* makes the *Revolution* to be a *Rebellion.*
2. Ther was a *Prophecy* for *Absalom*, as well as for *Jeroboam*. *David* did not think a *Prophecy* Sufficient to Justify a *Rebellion.*
3. The *ten Tribes* were in the *Rebellion* of *Absalom.* The *two Tribes* Restor'd King *David.*
4. Obj. That the *ten Tribes* did likewise Assist in the *Restoration.*
5. The *ten Tribes* were call'd *Israel*, the *two Tribes* were call'd *Judah*, first in this *Rebellion.*
6. The *Judahites* led the way, the *Israelites* follow'd in this *Restoration.*
7. The *ten Tribes* Revolted again under *Sheba.*
8. Their *Rebellion* under *Jeroboam* was the same, and in the same *Words.* And the *Observator* makes the *Revolution* the *Same.*
9. The Danger of *Relapsing* in *Rebellion.* Beware of the *Third* time.

SATURDAY, *September* 25. 1708.

(1.) *Country-man.* YOU Quoted the *Observator* in your last saying. *Upon this, they* (the ten Tribes) *Renounc'd their Allegiance, as we did ours to the late King* James. Now if this *Revolt* of the *ten Tribes* was a *Rebellion*, then the *Observator* is finely Caught in his own *Snare*, and instead of Justifying the *Revolution*, he has here Made it a downright *Rebellion* !

(2.) *Rehearsal.* If the *Revolt* of the *ten Tribes* under *Jeroboam* was no *Rebellion*, neither was the *Revolt* of *Absalom* or *Sheba* against K. *David.* All that's to be said for *Jeroboam* is the *Prophesy* of *Ahijah* to him, that God wou'd give him *ten Tribes.* See what I have said to this, *Vol.* 1. N. 77. And wherein *Prophecies* are no *Warrant* or *Justification* of what is *Prophesy'd* of as in the Case of *Hazael.* ii *Kings* viii. 12, 13. But will a *Prophecy* Justify *Jeroboam* ? So it will *Absalom* ! For thus it was *Propheſied* of him, ii *Sam.* xii. 11. *Thus saith the Lord* (to *David*) *Behold, I will Raise up Evil against thee out of thine own House ; and I will take thy Wives before thine Eyes, and give them unto thy Neighbour, and he shall lie with thy Wives in the Sight of this Sun.* And again, *The Sword shall not Depart from thine House.* Did this Justify the *Rebellion* of *Absalom* against his *Father*, or his Monstrous *Incest* in going up to his *Father's* Bed ?

David had the Temptation of a *Prophecy* too, when he found *Saul* in the *Cave*, 1 *Sam.* xxiv. 4. *And the Men of* David *said unto him, Behold the Day of which the Lord said unto thee, Behold, I will Deliver thine Enemy into thine Hand, that thou may'st do to him as it shall seem good unto thee.* But *David* did not think a *Prophecy* Sufficient *Warrant* for a *Rebellion*, or *to lift up his Hand against his Master, the Lord's Anointed.* But said, *Wickedness proceedeth from the Wicked.* Therefore, *Mine hand shall not be upon him.*

(3.) But I observe another thing to you, *Country-man.* These *ten Tribes* were Us'd to *Rebellion.* Their *Revolt* under *Jeroboam* was not the first time. They were the Chief in the *Rebellion* of *Absalom.* But the *Loyalty* remain'd with *Judah* the far less Part of the *Kingdom.* And the Men of *Judah* were the Chief Instruments in the *Restoration* of King *David.* Which made the *ten Tribes* Grumble, and they said, *We have Ten parts in the King—— Why then did ye* (Men of *Judah*) *Despise us that our Advice shou'd not be First had in bringing back our King* ? ii Sam. xix. 43. *And all the men of Judah answered the Men of Israel, Because the King is near of kin to us* (for *David* was of the Tribe of *Judah*) *Wherefore then be ye Angry at this matter ? Have we Eaten at all of the King's Cost ? Or hath he given us any Gift* ? It was nothing but pure *Loyalty* that mov'd them. For they knew that when the *King* was *Restor'd*, the *ten Tribes*, because of their *Number* and their *Riches*, wou'd have a greater Share in him. And yet, *The words of the Men of Judah were Fiercer than the Words of the Men of Israel.*

(4.) *Country-m.* But, *Master*, it wou'd seem to me, That the Men of *Israel* were as Forward as the Men of *Judah.* For it is said, *ver.* 9. *And all the People were at Strife throughout all the Tribes of Israel, saying, The King sav'd us out of the Hand of our Enemies, and he Delivered*

vered us out of the Hand of the Philiſtines, and now he is Fled out of the Land for Abſalom. And Abſalom whom we Anointed over us, is Dead in Battel: Now therefore why ſpeak ye not a Word of bringing the King back? Were not the Men of *Iſrael* then as Forward as the Men of *Judah*?

(5.) *Rehearſ. Iſrael* was the Name for the whole *Nation*, where it was not us'd in Contradiſtinction to *Judah*, as Including likewiſe the *Tribe* of *Benjamin*, of which this was the firſt time. This *Rebellion* of *Abſalom* was the Occaſion which made this *Diſtinction*, the Loyal *Judahites* Including the *Benjamites*, adhereing to *David*, and the *Iſraelites* generally running after *Abſalom*. Yet (ſo *Frond* are *Riches* and *Numbers*) the *Iſraelites*, as they were the Chief in the *Rebellion*, ſo they wou'd have the Glory of the *Reſtoration* too! And they Quarrel'd *Judah* (that little Part of the *Nation* in Compariſon of them) for *Stealing* the *King* Home (as they word it *ver.* 41.) and bringing him over the River *Jordan*, before the *Iſraelites* knew of it. But the *Prieſts* were *Loyal*, and the *King* Employ'd them to *Judah*, ſaying, *Ye are my Brethren, ye are my Bones and my Fleſh*—— *And he Bowed the Heart of all the Men of Judah, even as the Heart of one Man, ſo that they ſent this word unto the King, Return thou and all thy Servants. So the King returned*—— *and Judah came to meet the King, and to Conduct him over Jordan.*

(6.) But to do the *Iſraelites* Right, they were not Generally Averſe to the *Reſtoration*, for by this time (it was but one *Campaign*) they were Sufficiently Weary with their *Rebellion*, they ſaw the *Miſeries* it had brought upon them, and their *Deliverer* being Dead, ther was Nothing but Confuſion before them, except in bringing back the *King*. And ther were *Parties* and *Diſcontents* got among them, and *for the Diviſions of Reuben ther were great Searchings of Heart.* Yet they went no further than, *why ſpeak ye not a Word?* Every one wou'd put it off from Himſelf. They were too *Rich* to venture. But the Men of *Judah* were *Fiercer* and *Braver*. They Led the Way, and the *Iſraelites* follow'd. And then they were vex'd they had not Led the way themſelves. And they ſaid that their *Advice* ſhou'd have been *Firſt* ask'd, as *having TEN PARTS in the King*, that is, were *Ten* of the Twelve *Tribes*. *Benjamin* now Joining with *Judah*. For at Firſt *David* was *King* of *Judah* only, and the *Benjamites* were then with the *Iſraelites*. But after he was *King* of *Iſrael*, the *Benjamites* were always *Loyal*, and Join'd with *Judah*, which made the *Two Tribes*.

(7.) Now, *Country-Man*, I go on with you. Theſe ſame *Ten Tribes* Revolted again from *David* under *Sheba* the Son of *Bichri*, who is Call'd a Man of *Belial*. ii *Sam.* xx. 1. *Abſalom* was the *King*'s Son, and a Perſon of Wonderful *Beauty* and *Addreſs*. He firſt ſtole the Hearts of the *ten Tribes* from *David* his *Father*. But as theſe *Accompliſhments* may ſerve firſt to *Debauch* one, who after turns a Common *Proſtitute*: So theſe *ten Tribes* having *Crack'd* their *Vertue* in their firſt *Rebellion*, and their *Abſalom* being Gone, they were Content (without all *Shame*) to take up with a Naſty *Sheba*, who had *Belial* in him! *So every Man of Iſrael went up from after David, and followed Sheba the Son of Bichri: But the Men of Judah cleave unto their King.* And what did theſe *Iſraelites* ſay for this? *We have no part in David, neither have we Inheritance in the Son of Jeſſe: Every Man to his Tents, O Iſrael.* Now ſee what they Cryed in their Next *Rebellion* under *Jereboam*. i. *Kin.* xii. 16. *What portion have we in David? Neither have we Inheritance in the Son of Jeſſe: To your Tents O Iſrael: Now ſee to thine own Houſe, David*—— *So Iſrael Rebelled againſt the Houſe of David unto this day.*

(8.) *Country-m.* I can ſee no Difference in theſe *Rebellions*. Here they ſay the ſame Words under *Jereboam*, as they had done before under *Sheba*. They had Learn'd their *Leſſon*, and they but now *Repeat* what they had done before. And here the *Revolt* of *Jereboam* is plainly Call'd a *Rebellion*, which is more than is ſaid of *Sheba*, tho' no doubt it was the ſame. But how can any who owns the *Revolt* of *Abſalom* and *Sheba* to have been *Rebellions*, deny this of *Jeroboam* to be ſo too? Ther is no *Defence* for it. No Caſe can be more *Plain*.

And if the *Obſervator* will not Plead his *Ignorance* for an *Excuſe* then what a fine *Character* has he here given of the *Revolution*, to ſay, That we *Renounc'd* our *Allegiance* to the late King *James*, as *Abſalom* and *Sheba*, and *Jeroboam* did to King *David* and his *Houſe*?

(9.) *Rehearſ.* Let me further Obſerve to you, *Country-Man*, That theſe *Ten Tribes* Recover'd themſelves from their *Rebellion* under *Abſalom*, and under *Sheba*, but never from that under *Jeroboam*. That was their Third *Fall* into *Rebellion*, and to make it more *Wonderful*, and more *Provoking*, it was in the ſame *Age* while many of the ſame Perſons were ſtill Alive, and Cou'd Remember all the *Three*.

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